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## The College News 1993-4-15 Vol.15 No. 5

Students of Bryn Mawr College

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## APRIL 15, 1993

**Voices, voices and more voices...** *see pages 1 through 12*



# EDITOR'S CORNER

After months and months of apathy, many of us are finding a voice through the renewed action and activism of student groups. We would like to thank the Asian Student Association, Sisterhood, Mujeres, Hillel, and minority women on campus for bringing race issues to the forefront in such a dynamic way. It would be a great disappointment to the community if all of this student action were ignored by the Administration.

The anger and frustration in this issue is not new. However, the recent explosion of voices *is*. It would be a great disappointment if these voices were also ignored by any single individual on campus.

Alessandra Djurklou's review of *Alice and Ashley Parker's* tennis article could not be included in this issue because of system errors. We apologize for this omission.

## THE COLLEGE NEWS

BRYN MAWR COLLEGE VOLUME XV, NO. 5, APRIL 15, 1993

Editors	Laura Brower, c-1217, x5660 Erika Merschrod, c-1446, x5612
A & E Editors	Stacy Curwood, Heather Carwile
Sports Editor	Brenda Bradbury
Cartoonist	Emily Cotlier
Transportation Manager	Laura Moszer
Photo Editor	Amy Cavelier
Graphics Editor	Monica Farrow
Paste-up	Kathryn T. Kingsbury (who also did major pasting-up for our last issue)
Editorial Board	Emily Bass, Smriti Belbase, Idil Çakim, Nina Ellis, Branwyn Lundberg, Elizabeth Lyzenga, Laura Pedraza, Tamara Rozental, Jennifer Wilks

The deadline for the next issue of The College News is Friday, April 23, at 5p.m. Letters and articles should be left in front of our Denbigh office or put in our mailbox (c-1716). All submissions should be on a Mac disk; disks will be returned (we promise). We will accept articles written by women and letters from men. All opinions expressed in articles and letters are those of the authors only and are not representative of the opinions of the Ed board. Come to the Thursday night meetings at 9:00 p.m., or call one of the editors if you are interested in contributing to the news.

**STATEMENT OF PURPOSE:** The College News is a feminist newsjournal which serves as a source of information and self-expression for the Bryn Mawr community. Recognizing that feminism is a collective process, we attempt to explore issues of interest to all women, both as members of this college and of the larger world community. Through this continuing dialogue, we seek to promote communication and understanding and to foster self-confidence and independence in expression.

## Asian-Americans will be silenced no longer

Dear Community,

Although this community puts forth a strong declaration to fight racism on this campus, I must question the level of commitment on our campus. What disturbed me greatly were the immediate responses to signs posted on squares regarding Asian-American stereotypes, and facts on Asian-Americans. As soon as the signs went up, it didn't take too long for most of them to be ripped up in a matter of minutes. The fact that the signs were torn down in such a hasty way represented to me a gross violation of our rights in silencing unwanted opinions. How long can we keep on refusing to deal with the issues that arise on this campus? What will it take for students to acknowledge that problems do exist on our campus? Do we need something as drastic as the LA riots to wake us up to reality?

Instead of examining the primary reasons why students even felt the need to put signs up in the first place, students were more concerned with the violations

of the posting policy. This message I received from students whining about the posting policy showed me just where our priorities lie at Bryn Mawr. Granted some students can walk through campus and be unaffected by stereotypes that Asian-Americans face simply because they themselves have never had to deal with racial epithets hurled at them. Yet Asian-Americans and other groups of color don't have the luxury of choosing what issues they want to dodge or confront. On the other end of the spectrum, I heard that some students were shocked by signs like "Fuck you chink" and "Go back to where you belong" and thought anti-Asian sentiment was occurring on our campus. My response is that if these signs were not torn down, students would have been able to see that whole range of facts and stereotypes. Students of color shouldn't be ones having to fight issues like racism. Why should this unfair burden be placed solely on our shoulders?

Linda Chan

## Greater Philadelphia Women's Medical Fund is pro-woman, not pro-abortion.

To the editors of *The College News* and the college community:

I am writing on two accounts of misrepresentation. I refer to my article of 1 April, 1993, on the Greater Philadelphia Women's Medical Fund. One: the headline assigned to my article is misleading; the Fund does not *provide* abortions; we are not a clinic. The Fund negotiates with clinics to provide reduced rates for abortions for lower-income teenagers and women, whom we carefully screen and refer. We provide *loans* to these women to obtain an abortion at one of the associated clinics, but it is the woman's responsibility to make the appointment and get herself there.

Two: I must express my shock that the College News editors did not find it inappropriate to include a picture of a fetus in the middle of my article. This illustration, crude as it is, shows remarkable negligence by the editors to perceive what may be offensive and inappropriate, and contribute to the skewed myths and fears surrounding abortion. For those of us who believe in a woman's right to reproductive freedom, abortion is not about killing babies; it is about helping women lead self-determined lives.

I realize that I did not provide statistics from the Fund with my original article; my intent was not to talk about the logistics of the Fund's records so much as to share my experience volunteering there. Thus to clarify the work of the Fund, here are some facts:

Approximately three quarters of the women the Fund helps are *already* mothers. The anti-choice accusation, then, of "baby killer" is not only inaccurate but personally wounding to these women who have already dedicated their lives to mothering. For the drawing itself to be accurate, an average fetus between the eight and tenth weeks of pregnancy,

when most abortions are performed, measures 2.4 (two-point-four) inches in length and weighs approximately 0.175 (point-one-seven-five) ounces. Even at twelve weeks, which is the deadline for first trimester abortions, the average fetus is only 3.5 (three-point-five) inches long.

It is well known that a woman with money can get an abortion anywhere, anytime, no matter what the laws say. But things are different for teenagers and poor women, the women the fund is dedicated to helping. We are not pro-abortion, we are PRO-WOMAN, and if it takes having an abortion for a woman to lead a self-directed, fulfilling life, then we do what we must to ensure that she has that opportunity.

The intent of my article would have been better conveyed through an illustration of a woman's face, not an inaccurate and inappropriate rendition of a fetus.

I accept that many members of the community may not agree with my views or my contribution to the Fund, but an accompanying statement by the editors explaining their non-endorsement, if it is such, of a particular position would have been more appropriate. I trust that the editors will be more conscious in the future of accompanying articles with illustrations that accurately reflect the intent of the article.

Michele Drivon

Box C-1213; I welcome comments.

We apologize to Michele Drivon on all accounts. We would like to restate that *The College News* editors do not endorse any issue nor take an editorial position.—Erika Merschrod, Laura Brower and Monica Farrow

Sorry for the lack of photos. The newly-installed darkroom ventilation system is already broken.

-Amy Cavelier



# Caucasians unite in their support of women of color

by Emily Bass

To the members of the Caucasian Community at Bryn Mawr College:

On April 7, there was a racism forum organized by Mujeres, ASA and Sisterhood. During the final part of the forum, we were supposed to form discussion pairs composed of a woman of color and a Caucasian woman. Unfortunately, there were not enough of us to go around. The vast majority of the women in the (small) audience were women of color.

This is one example of the consistent absence of an organized group of Caucasian Mawrters engaging in discussion and in coalition building around the issue of racism. We are not united by virtue of being the majority and we are not active by voting for the Plenary Racism Resolution.

It was clear from the discussion at the forum that our verbal support of friends who are of color is not sufficient. Acknowledgement is not a complete solution, and the time constraints which probably prevented most women from attending the racism forum exist for the women who were there as well, particularly the women of color who have been most active in the ongoing effort to bring the issue of racism to light on campus.

I say this not by means of climbing onto a high moral plane myself, but in order to remind the community of

women who compose the majority, and who enjoy white skin privilege, that our role is not and can not be confined to individual actions. To vote for the Racism Resolution was to accept the essentially passive role of apologetic perpetrator, but to make a commitment to active involvement.

**"It was clear from the discussion at the forum that our verbal support of friends who are of color is not sufficient."**

The following is a DRAFT of a proposed statement of action for Bryn Mawr's Caucasian women. I make this proposal in hopes that it will be challenged, modified and activated by others in addition to myself. I am not attempting to speak for the Caucasian community as a whole. I act as an individual only because to date, there has been no coalition or forum of the White/European-American/Caucasian population through which to organize around, and articulate concerns about issues of racism.

Please read this proposal and think about questions or problems you have with it. It is by no means perfect and was written under time constraints which prevented me from finding co-writers or co-signers. I hold off on defending my points in hopes that complaints will be raised at an organizational meeting for women identifying as White/Caucasian/European-American. Involvement does not mean that you take skin color as your chosen or exclusive identity, but that you recognize the privileges and assumptions conferred by society as contributing to

your role in the effort to end racism.

I have scheduled a space for meeting to talk about this proposal on Thursday, April 22 at 8pm. Anyone who has questions, concerns, input about this proposal and the issues it raises should try to meet in the Campus Center 105 on April 22 at 8, or contact me if you cannot make it that night. Once again, please call me with any questions or (better yet) if you want to begin organizing this. My box number is C-673 and my extension is x7671.

## PROPOSAL

Caucasian women will not wear white, but bright, vivid colors on May Day 1993 to establish solidarity as a campus group actively involved in finding solutions to issues of racism. Part of this action will be to form a circle around Taylor Hall at some point on May Day to show the administration as well as students of color that we are committed to taking action which will alleviate subtle and institutional campus racism.

The reasons for this proposal follow: Because the Caucasian women of Bryn Mawr have yet to come together to discuss our role as an identity group on this campus...

Because awareness and dialogue are crucial within this group, for ourselves and for the larger community of which we are a part...

Because an effective coalition cannot be

built of women of color and "everyone else"...

Because our visibility as Caucasians is generally neither active nor politicized... Because the passage of the Racism Resolution committed us to an awareness of current and ongoing problems with Bryn Mawr's institutional identity...

Because May Day as a tradition is emblematic of this institutional identity... Because while traditions are important and meaningful to us, we are not currently comfortable with this identity...

**We undertake this action as a means of celebrating Bryn Mawr while bringing attention to issues which cannot be set aside.**

We take as our goals for this action awareness, acknowledgement and engagement...

We are aware of the issues raised at Plenary and in many publications this year and in the past and in our lives...

We acknowledge and support the concerns

and actions of women of color at Bryn Mawr on these issues...

We go beyond support by engaging ourselves as a group of women, diverse in background and self-identification, who nonetheless enjoy white skin privilege on campus and in the world...

We undertake this action as a first and active symbolic role in coalition building, community dialogue and institutional change at Bryn Mawr College.

**"We are committed to taking action which will alleviate subtle and institutional campus racism."**

## Wake up and smell the racism

by Kelli Diane Ford

Aaahhhhhhhhhhh! Aaahhhhhhhhhhh! Aaahhhhhhhhhhh!

Yes ladies, that is the sound of another angry, frustrated, black woman at Bryn Mawr. I can't take it any more, so I have finally decided to tell you about yourselves. And if you have a problem with it...good.

Why, you ask, am I so angry? What's the problem? YOU are the problem. Yes, you who make up the majority of this country and this college. I am fed up with your ignorant, apathetic, whining, and just plain old stupid PC bullshit.

I, unlike most of you, just came from the Racism Forum, and you know what, I was even more disgusted than usual.

Don't get me wrong; I always enjoy sitting in a room, full, for the most part, of women of color (it

so often happens here at BMC). But, unfortunately the goal of the evening was not to have a group of minority women talking to minority women, about minority women. It, the Forum you conveniently missed, was intended to be an open, informative discussion about the Racism Resolution proposed by SISTERHOOD and accepted by this community at Plenary. It was an opportunity for the community to ask questions, voice opinions, and make suggestions. It was your chance (one of many) to do something about the problem of racism that we have here.

What's that.... You didn't know it was your problem? Well girlfriend, it's time to wake up and smell the hair grease. You are now being officially notified that it is your problem. In fact it's more than your problem, it's your responsibility. This question of responsibility was raised during the Forum. The typical PC/Bryn Mawr response was given, ... "It's everyone's responsibility." Well sweetheart,

that simple and considerate answer no longer cuts it.

I am tired of having to suffer because of your disinterest, ignorance, and inaction. I am tired of being your African-American reference encyclopedia. I am tired of explaining myself to you. I am tired of the excuses the President, Admissions, and administration make when they don't help and, in fact, hinder our efforts. I am tired of putting off my schoolwork to try to educate you, inform you, interest you, help you and get you to open your narrow minds. I am tired of people who don't want to hear about it, have something else to do, can't understand, or already think they know it all. My favorite, though, is the one where you don't have time to deal with it at the

moment, because I have to deal with it every moment. With every meal I eat, paper I

write, book I read, class I attend, party I go to, club I join, and comment I make I have to deal with it.

I'm tired of allowing you to be comfortable, while it's a daily struggle for me to merely be here. I'm sick and tired. I don't have the time and I no longer have the desire to deal with it.

Now, it's your turn. I'm tossing the ball into your court. I'm challenging you, all of you, to pick it up and run with it. Surprise me. Surprise yourselves. Put that Bryn Mawr education to work; after all, you paid for it.

It's time to get off of your PC, status quo asses. Do more than think and talk about racism. Develop goals and a plan of action to combat it. Implement change and demand reform. You are the problem and you must be the solution. Make Bryn Mawr the utopia of enlightenment, understanding, diversity, pluralism, and, of course, general happiness that we advertise in our brochures.

Go ahead. I DARE YOU!

**"I am tired of people who don't want to hear about it."**



## Racism Task Force

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**Who do you think is more responsible? How do you think the Racism Task Force should deal with recognition and the self—recognition of racism? Do you feel that ignorance and inaction on the part of White students are forms of racism?**

I thought that the question was all encompassing and extremely appropriate—that maybe the answer would put this whole Racism issue into perspective. Whose responsibility is it? Who is more responsible? So I went into one of my favorite analogies.

Picture the following: Merion Green, high noon, and there are hundreds of slaves working on the lawn. As students walk toward the Campus Center to pick up their mail, they look at the slaves and a lingering sense of pity takes over them, they sigh and keep walking. With their Political Science and Organic Chemistry books tucked neatly under their arms, they look at each other and comment: "Poor souls. I truly understand their plight, I read all about it in high school." "I know, but what can we do, I mean really. I wish slavery never existed. I know that many of the slaves have petitioned the administration for reform, but the slaves do not understand that abolishment takes time, money, and many negotiations with people who are benefiting from their condition—you can't take care of this overnight. They should wait, have some patience with the system."

The next day, the slaves got together and put together a forum. They invited all of the concerned students to this forum. At this forum the slaves were going to ask the students to help them be free. The slaves were all excited, but no one came (with the exception of very few—

few meaning abysmally low numbers).

The next day the slaves went back to work. They were very angry and upset. A student walked up to one of them and asked, "Why, slave girl why are you so upset today?" The slave girl responded, "Because no one showed up at our forum. We had high expectations that the forum was going to be the first in a series of steps to get us our freedom. When you passed the resolution some time back you admitted to being racist, but I guess that didn't mean that you were committed to doing anything about it." The student then proceeded to yell in the slave girl's face, "I didn't know there was a forum, besides that night wasn't a good night I had a paper to write, blah, blah, yak, yak, yak...."

OK, so my analogy turns into a story. If it weren't for the time constraint I could easily sit down and write a soap about the ignorance and inaction on the part of people. Well, basically, if you understood the subtle symbolism in my story, you got my point. Everyone is responsible—right now you are far more responsible than I am. I am responsible for what I see, so I chose not to remain silent; you on the other hand chose to do nothing.

You see, racism is tricky. You can not lay the blame on just one person. You can't even blame the student who felt sorry for slave girl, because her peers, professors, trustees, provost, president, etc were letting it happen too. To sum up this article: yes, ignorance and inaction on the part of students (and this goes beyond White students—inactive women of color are responsible too) are responsible for the racism that prevails on BMC's campus. What is it that we want? Study the cute illustrations that we have provided. See ya when I see ya, peace. NOT!



# Is it murder to kill a murderer?

continued from page 1

continue to be effective. The scarcity of doctors willing to perform abortions is being termed a health care crisis. Over a third of hospitals do not provide any sort of training regarding abortions to residents. Many hospitals also do not perform abortions because they are unwilling to risk being picketed or losing patients.

Furthermore, twelve years is a long time and, despite the fact that *Roe v. Wade* withstood many tests, states were given free reign to make abortion as difficult and impossible to obtain without making it illegal. These restrictions and the mentalities that inspired them will not disappear so easily, no matter how many bills Clinton signs. Finally, as is true when any side or party attains power or predominance, the individualism within the movement shows. While many people affiliate themselves with the "pro-choice" movement, the amount of choice that should extend to people is debatable, as evidenced by the arguments surrounding the Freedom of Choice Act, now again before Congress.

And where does the pro-life movement fit into all of this? Well, they are much like what happens when one mixes up the pieces of two different jigsaw puzzles. None of the second pieces will ever fit with the first puzzle, and in the meantime they are going to make it extremely difficult to get anything done.

The pro-life movement is in its own crisis of sorts. Despite the Supreme Court affirming states' rights to impose restrictions, *Roe v. Wade* still has not been overturned. So when progress is slow on the legislative and governmental level, there is no where else to turn except where it hurts the most, the individual people involved in the abortion process.

Not since 1986 has the number of vio-

lent and harassing incidents against abortion clinics and staff been so high, and it has steadily increased between 1987 and the present. Pensacola had already seen two of its clinics bombed and burglarized in the past.

Over the years pro-lifers have been recorded as having filed phony malpractice suits, broken windows, picketed doctors' homes and the workplaces of their spouses, not to mention the standard recreation of aborted fetuses in preserve jars and the physical blockade of clinics. The newest tactic has taken the form of spraying butyric acid which causes vomiting, dizziness, and respiratory discomfort. Most clinics sprayed with this substance have had to evacuate all of their staff and close down for weeks to clean it out.

Why the need to resort to violence and harassment? First, it must be acknowledged that the pro-life movement is as diverse as any other group with certain religious elements contributing to various groups reactions and attitudes. As one magazine put it, the pro-life movement has its share of firebombers and pacifists.

However, there has not been any demonstrably concerted movement among pro-lifers to curb or control this violence. This is in large part because its effects are undeniable. While on a national scale it may turn away some people, the tactics invariably prevent at least one woman or one doctor or one clinic from going about its business on any given occasion. For some within the movement, this is victory enough. Since the shooting of Dr. Gunn, two abortion doctors in the Pensacola area have quit.

But it is safe to say that while some in the field felt something was bound to happen, no one on either side was quite prepared for Michael Griffen. In the pro-

life movement there are clearly mixed reviews. "Violence is not part of the pro-life movement," said Gail Quinn, executive director of the anti-abortion office for the Conference of Catholic Bishops. In fact, few organizations were willing to have any affiliation with Griffen in the aftermath of the murder. The one exception was Rescue America, which had been staging the demonstration at the clinic in Pensacola. As John Burt, regional director for the group said, "We don't condone this, but we have to remember that Dr. Gunn has killed thousands and thousands of babies."

And so the theory goes.... Is it murder to kill a murderer? Isn't that what the death penalty is all about? How many people at one time in their lives did not have murderous feelings towards Hitler, Pol Pot or any other perpetrator of mass genocide? While there is certainly a substantial difference between thinking and acting upon those thoughts, if any of those men had been assassinated who would have been the first to stand up and condemn his murderer? For some members in the pro-life movement and for Michael Griffen, there was no difference between an abortionist and those men.

It would be very easy to label Michael Griffen as a fanatic or to push him and those who agree with him into some fringe section of the pro-life movement. Yet we owe it to the memory of Dr. Gunn, who more than anything else was human being, to take a closer look at what it all means. It is clear that someone is not listening, someone is not responding fast enough, someone is not willing to open their eyes. And that someone is not the government. It is the American people.

Too many people are sitting on the sidelines, content to judge and narrate the activism of others as if it was a weekly wrestling match. Until each of us takes

the time to examine how the issue affects us as individuals and the people in the community around us, government and movements will continue to go nowhere. There is little to legislation without the attitude and support to back it up. Each person needs to look within their own microcosms, evaluate where it is going, and either work to change or maintain it. That means finding out the policies of your local hospitals and clinics, looking at your state laws, investigating the teaching policies in the schools, and finding out what activism is taking place in local organizations.

Most importantly it means getting involved. If each of us takes two or three steps, we have collectively gone miles forward to reaching a point where violence will not be seen as an effective answer to this problem. Governments and organizations do not have all the answers, and right now what answers they do have are shaky at best. Few measures being taken by any groups are being met with an outpouring of support from the American people and until that happens our leaders will have no direction in which to take us.

Too many people are afraid to confront abortion head on because it involves many elements that are often emotional and difficult to deal with such as gender, religion, sexuality, and privacy. Yet when we have reached the stage where murder and mayhem are sadly some people's idea of the most effective message, there is nothing that must stop us from acting to solve the problem. We must have the courage to go beyond our fears for the sake of our country which is being torn apart by people clinging to sides. If we do not do something now, the future holds little hope that anything will remain to hold the sides together.

## Randall Terry: hypocritical and anti-life

by Kathryn T. Kingsbury

I used the h-word this week. I was inspired to do so after reading a quote from Randall Terry, founder of Operation Rescue and long-time occupant of my top-ten homophobes list. This is what the man said: "The ultimate act of love is to lay down one's own life for another human being."

This is what I said: "I hate Randall Terry!" My statement was inaccurate. I didn't hate Terry; rather, I despised his hypocrisy. But I was fuming enough so that the folks at the other end of the table at Erdman turned around to ask me what was wrong. "The man is a hypocrite!" I told them. Why did I say that? they wondered.

His hypocrisy was not evident in the article, which my friend had received among a packet of pro-life literature handed her by an elderly woman while we were crossing the street on our way to Erdman. Terry was speaking in the context of the abortion debate when he made

"I wouldn't want to be stranded on a desert island with him, that's for sure."

—Suzanne Drennon

his statement, but one would easily assume that he is equally for saving the lives of already-born human beings, as well, as he does not qualify his statement with age or lifestyle requirements. Unfortunately, Terry fails to be so universally compassionate, though you would have to look further than the packet of

pro-life literature I was perusing at Monday lunch to find that out.

We now jump back to January 8th. I was externing at the Human Rights Campaign Fund and had spent my entire week working on the campaign to get lesbians, gays, and bisexuals legally into the military. Randall Terry, on the other hand, had been working for even longer to keep openly gay servicepeople out of the armed services. His work was to culminate in a nation-wide protest on the 8th to keep the ban in place, and he

"One would think that Terry would...teach them that compassion is the way to go."

would personally be showing up in Washington, D.C. to hold a little press conference on the sidewalk near Lafayette Park. So among my duties that week was calling just about every gay religious and political organization in the D.C. area and asking them to show up to tell Terry that a very large number of people did not appreciate his efforts.

Although it was drizzly, yucky weather, more than five times as many gay-rights activists showed up than did Terry supporters (of which there were about eight, half of whom were brandishing "Just Say No to Homosexuals in the Military" signs). But since there were so many people, I missed out on a lot of the stuff the man had to say, until later that night when I caught the whole protest/counterprotest on C-SPAN (and recorded it, too). What stuck in my mind from listening to Terry that evening was

a statement he made to a representative from the National Gay & Lesbian Task Force: "[People in the military] do not want homosexuals serving with them....If a homosexual on the battlefield gets injured, who's gonna stick their hands in his bloody wounds? Who's gonna want to serve next to a homosexual if a bomb goes off and their blood gets in them and gets in one of their wounds?"

It is highly unlikely that a soldier who has been injured by a bomb is going to die from homosexual cooties rather than from the bomb itself. But Terry apparently hopes to prey on the misconception of AIDS as a gay disease, and on the idea that all gays have AIDS. But if the "ultimate act of love is to lay down one's life for another human being," one would think that Terry would discourage such irrational thinking on the part of service-

"Terry apparently hopes to prey on the misconception of AIDS as a gay disease."

men & women and teach them that compassion is the way to go. It hardly seems fair that Terry asks (and hopes to require) pregnant women to lay down their lives for the unborn if he simultaneously refuses to teach compassion toward the already-born.

In fact, by supporting the homophobic hypothetical decision of a presumably heterosexual soldier not to dress a homosexual soldier's wounds, he seems to be encouraging the commitment of "the ultimate act of selfishness", which is, by his own definition, to "take the life of

another human being to preserve one's convenience." By deciding not to treat a gay soldier out of the fear that the soldier might have AIDS, even though both soldiers have gone through the same health screening and passed, one is in

"Where does Randall Terry get off deciding who should live and who should die?"

effect making a decision to let that soldier die, thus taking "the life of another human being to preserve [the] convenience" of the homophobic assumption that to save that life would be to end one's own. And even if the assumption were true, one would expect Terry to ask soldiers to commit the "ultimate act of love," since he asks the same of pregnant women every day.

Back to Erdman. One of the women at the other end of the table pointed out to me that Terry didn't say that one had to go around committing the ultimate act of love for everybody. I was a little shocked by her statement, but she was right; he hadn't said that, as far as I knew. But I wondered: where does Randall Terry get off deciding who should live and who should die? And if he believes that in certain cases one should be required to "lay down [her] life for another human being," why does he not believe that in all cases people should at least be encouraged to do so?

Or, as the counter-demonstrators on January 8th would have said, Randall Terry, get a clue. Fags and dykes are people, too.



# Peace Mission report from Los Angeles

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cans certainly plays into his or her view toward the city's problems and ways to correct them.

As the jury of the King civil rights case nears deliberation, former Philadelphia police chief and current L.A. head of police Willie Williams feels certain that some sort of unrest will occur regardless of the trial's outcome. Whether the demonstration entails protest or celebration, the ways Williams defines his terms will clearly influence the speed with which the uprising is squelched. While many officers in last year's episode seemed to have no command from the top and thus stood idly awaiting instruction, Williams intends to blanket the streets on the day of the verdict with cops in "black and whites" so that the officers will happen upon the events before they get out of control. No riot gear, no idling.

Williams demonstrates a positive change in the image police present to the public. He is typical of many other groups in the city of Hollywood: image becomes crucial in determining solutions and inciting public support. L.A. has always been the city of dreams, where El Salvadorians and Koreans, among others, could escape their war-torn and poverty stricken countries for a better chance. This image has been seriously re-structured since the civil unrest.

Some Asian Americans feel that their businesses and livelihoods were erected as buffer zones between African-Americans and the true culprits of oppression, the white middle and upper classes. Some Central Americans saw the fires burning on the horizon and recalled the burning of their own country in wartime. While different groups did seem to share the idea that something must be done to eradicate poverty and increase understanding across ethnic and economic lines, the task of coping and rebuilding their lives immediately ensures that they associate certain images with the so-called "riots" over and against other images.

The status of two other terms heard often in L.A.—time and money—injects an added dimension into the difficulty of arriving at solutions. Unfortunately, changing the way a community of African-Americans, who feel abused and mistreated, view the police cannot occur until the "let's do it to them before they do it to us" mentality infused in police officers due to their militaristic training



is purged, and vice versa. Moreover, with years of Reagan-Bush cutbacks to important social programs, exacerbated by California's budget cuts, the well runs dry before the money "trickles down" to Los Angeles. New training, new programs, and new solutions require time for implementation and time to see results, but they also require well-spent funding.

Rebuild L.A. perhaps best represents the problems of image, time, and money. As an independent, non-profit organization headed by the former baseball commissioner Peter Ueberroth, RLA has been misunderstood and misrepresented from the beginning. Some feel that Mayor Bradley should have placed more government officials in the organization, or headed it himself, in order to increase accountability and give RLA power.

RLA is primarily intended to build jobs, but no one seems to be satisfied with their methods. Thus far, the group has solicited multi-million dollar pledges from companies, but not much of the money has actually surfaced. When it does, RLA has little power to direct the funding. It is the companies that decide whether to institute a training program or to open new stores, so RLA cannot prioritize. Rebuild L.A., or Repave L.A. as some call it, is also perceived as partially responsible for the failure of the Federal Emergency Management Administration (FEMA) to aid those affected by the unrest. It is FEMA that should have invested the money to physically repair buildings destroyed, and it has been sadly unsuccessful. FEMA has erected almost impossible requirements for many business owners, who, sometimes due to language problems and sometimes due to their failure to keep detailed business records, simply have not been compensated for their losses. While FEMA spends 70% of its money for nuclear preparedness despite the end of the Cold War, the name of RLA implies that it is the organization to rebuild these buildings.

Finally, RLA exemplifies the conflicts of a diverse and large population in which

it is difficult to strike a balance between everyone having a voice and something actually getting accomplished. In this game of participation versus effectiveness, RLA needs unity to make decisions and exert influence upon the city, and yet all the disparate groups rightly feel that their voice needs to be heard. Ueberroth is viewed as a "product and not a process man", which presents problems in terms of time because RLA is designed as a five-year plan, not as an immediate antidote for L.A.'s drastic job losses and economic hardships.

Despite all of these unresolved issues, community leaders in churches and community organizations see the Clinton Administration as a possible source of hope. Brenda Shockley of Community Rebuild, for example, attended the Little Rock economic conference and attempted to convince Clinton to utilize L.A. as a prototype for national economic recovery. A strong argument can be made for this: it seems that if new programs are effective in diverse L.A., they can be successful anywhere. In addition, 27 percent of the jobs lost in the United States last year were lost in L.A. county, despite the fact that L.A. county only holds 6 percent of the country's population. Community Rebuild, founded by Congresswoman Maxine Waters, presents a holistic approach to the city's strife. Shockley felt that if only the efforts of those individuals and groups interested in building community ties and addressing L.A.'s problems could be coordinated, a massive workforce might be assembled to get down to the real issues. The money and person-power that is available in L.A. is being utilized piecemeal rather than in an organized fashion.

The real hope for Los Angeles lies in the fact that April 1992 did indeed accomplish something in Los Angeles. Although one leader of the First African Methodist Episcopal church felt that 1992 only amounted to "nothing but bungy-jumping", even if the "social furniture" fell back into its previous arrangement, many people were awakened to the

poverty and oppression rampant there. In the Watts Riots of the 1960's, most communities in the metropolitan area went unscathed. This time, however, the flashpoints were scattered throughout the county, and the entire city was placed under curfew.

The April unrest signaled some people never involved in community service and long-standing volunteers alike that certain areas needed to be targeted for community service. Liberals who are wary of George Bush's "1000 Points of Light" might nonetheless be impressed by the mammoth efforts of the private sector and community based organizations to address crime, drugs, gangs, poverty, and education.

The First AME Church alone has 27 community projects in place. There is the overwhelming feeling that loans to encourage small businesses, especially to those that would be owned by people traditionally marginalized, would greatly improve South Central and the surrounding areas. Some corporations and banks, along with churches like the First AME, have implemented training programs and minority loan programs.

These ideas take time, and money, but they are also integrally related to the terms Los Angelinos employ to define their city. The mounting tension there is due in large part to the feeling that nothing has really changed since last April. Definitions of others' and their programs must be patient and accepting if we are to see results, but for those who confront outrageously expensive housing, low wages or joblessness, and increasing neighborhood violence, patience is not an option.

Like gang member Juan Luis Muñoz, these people may feel that they have nothing to lose by looting stores for food and diapers if the "store was only gonna burn anyway." After all, Juan has eight brothers and sisters, and part of the responsibility for feeding them falls to him. Juan shatters the traditional image of a gang member. As an honor roll student at Fremont High School who asked me, "How can I get a good job, like in the post office?", Juan showed me the limits of my definitions. Everyone in L.A., and elsewhere, is operating on a set of terms that may or may not reflect the plural realities of the city and its people. The question is: is it only another instance of unrest that will reshape these definitions and define Los Angeles' future?

## Saturday "classes" a great success

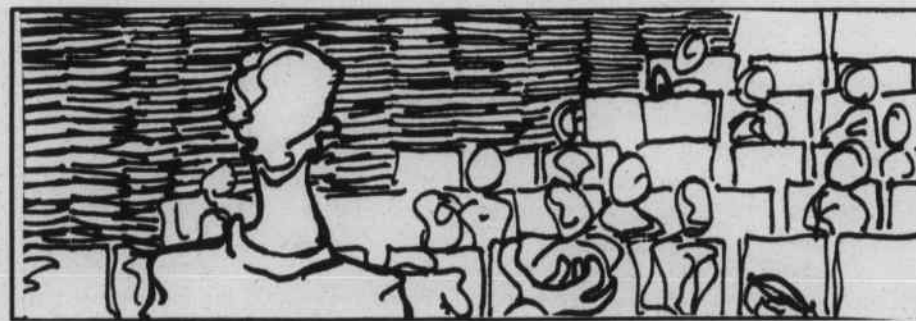
by Jennifer Wilks

Once again on assignment for The College News, I ventured out to an activity not normally included in my weekly schedule. Having already learned the finer points of dance, I decided to fine-tune my intellect with this trip. My destination—the Bryn Mawr Lecture Series.

Heeding signs saying that the event was not an April Fool's joke, a fair number of students turned out for the 1993 debut of the series on Saturday, April 3rd. Co-ordinated by Elizabeth Courtenay '93 and Kelly Mueller '95, the event included talks given by faculty members from various departments and a lunch featuring Becky BIRTHA, writer and lecturer in the freshman English Program. The lecture series began mid-morning and concluded early Saturday evening.

Professor Sharon Ullman of the History Department opened the day with a talk entitled "I was a Communist for the FBI: The Sexual Politics of Cold War Culture." The lecture provided a pre-

view of a new course that Professor Ullman is teaching next semester. She discussed the pervasiveness of anti-communism and how women were perceived during the Cold War era, particularly as seen through films from the period. Among the clips shown were



excerpts from cinematic classics such as "The Manchurian Candidate" and "The Invasion of the Body Snatchers." The well-delivered lecture had its listeners alternating between laughter, outrage and bemusement.

Following Professor Ullman's talk,

events moved from Thomas to Haffner for lunch. Becky BIRTHA delivered her key-note lecture after the meal. Thomas was the site of the next two lectures. The first, "The Mastery and Possession of Nature: Science, Technology, and the Good Life," was given by philosophy

professor Robert Dostal. Professor Richard Hamilton of the Classics Department followed with a lecture entitled, "See Dick Run: Gender and Iconography on Attic Vases."

The final speaker of the day was Professor Neal Abraham, chair of the Phys-

ics Department. Professor Abraham began his talk, "Chaos: How Order Can Appear Spontaneously and How It Can Masquerade As Complete Disorganization," with a take on the title of Professor Ullman's lecture. Citing his past trips to Russia for conferences, Professor Abraham suggested that perhaps his talk should have been "Why My Mother Thinks I Work For the CIA." He then explained how scientists from the former Soviet Union had lead in the research and development of chaos theory. Using demonstrations with magnets and with waves, Professor Abraham gave a general but informative introduction to the concept of chaos. Professor Abraham's talk was geared for the general public, as were all lectures.

Although I was not able to hear all of the lectures, I did enjoy the two that I did attend. Listening to talks on history and physics is probably one of the more constructive non-study activities that I've undertaken lately. Chalk another one up for The College News.



# No longer will there be sil

## Pass or Fail... to announce or denounce your heritage

by Niobi Dittman

I am Mexican-American, but because my father is part German, I unfortunately look white. I say unfortunately because of the difficulties that go along with "passing." You have to make many choices that other minorities don't have to make. The most important of those decisions is the one concerning the announcement or denouncement of your heritage.

When one decides to be white, one must take all the guilt that comes with the job.

Because my mother raised me to be proud of my race and heritage, the choice was an easy one. I could not imagine denying the existence of the ancestors that made my life possible. Those people who do choose to deny their race are saying to their grandparents and parents: "You people are not good enough for me. I want something better." But with that something better they must realize that they have to take the bad that accompanies it.

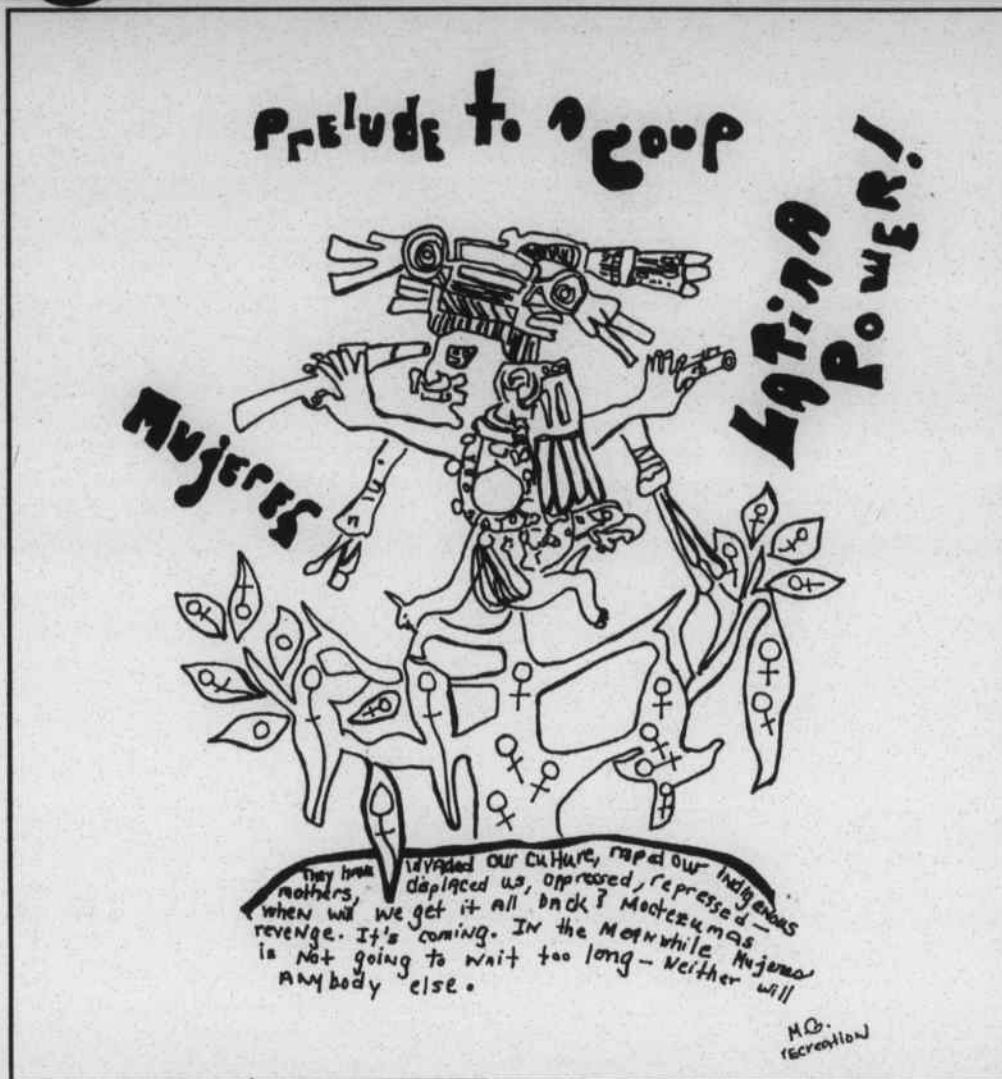
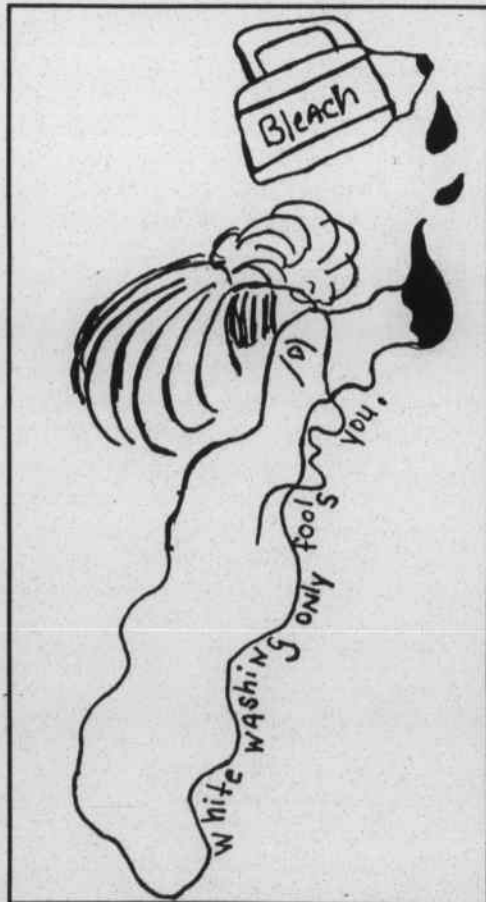
When one decides to be white, one must take all the guilt that comes with the job.

One must take some of the blame for oppressing one's people. After all, one is giving the okay for white people to discriminate. If our own people cannot see that we are just as good as everyone else, then how can white people?

Granted they (white people) may give you a better job, more money, and so on, but is it really worth having it if you got it all based primarily on skin color? It is an empty success because it could all be taken away if they found out the truth.

And what do you do if they make a racist remark or joke? You cannot defend us (minorities) because you have already said that they are better than us. Therefore, what they say about us must be true. Do you laugh at us too? It must be terrible knowing that they are talking about you and just don't know it. It must be even worse knowing that you have condoned their prejudice.

I think the most obnoxious "passers,"  
continued on p. 8



## Oh!? I didn't know you were Mexican-American?!

by Marcela Masera

Yes, it's me actually saying what I think for once. I didn't think I would be writing this piece because 1) I am not exactly the most opinionated or outspoken person on campus and 2) I don't really like the idea of having a spread on Latina issues because that somehow seems to imply that these issues are only of concern to the Latina community on campus. Being the idealist that I am, I would like to think that we are all in this together. But at the same time, I realize that if it was not for a forum like this, these issues might not get addressed at all.

You might not have known that I was part Latina. As so many people have told me since I set foot on this campus, I do not "look Hispanic." This, of course, is the biggest joke since I take after my mother's side of the family (my mother is Mexican while my dad was Euro-Baltimorean American). As a matter of fact, I probably look more "Hispanic" than some of my cousins back in Mexico. But I guess what people really mean is that I did not inherit the olive complexion and darker skin that many Mexicans, including my mother, do have.

I don't go out the way to reveal this aspect of my identity to others, either. I don't try to hide it nor am ashamed of it, but I really detest being "labelled." I don't think a little box you check off on forms necessarily tells much about who you are.

Not growing up in a Hispanic community, I did not grow up with a sense of racial or ethnic identity. Rather it was a sort of dualism that I took for granted: speaking two languages at home and visiting my family and friends in Mexico during the summer. Though I knew I was a "Gringa" (slang for "American" in Spanish), I knew a part of me would always belong in Mexico.

Therefore I was somewhat bewildered when I came to Bryn Mawr and felt like I was expected to fit some kind of mold. "Go to HSA meetings," I was told, so I could be with "Latinas just like you" and "to each their own."

I went to a few HSA meetings, but I felt both physically and mentally stifled and did not feel like I fit in at all. At pluralism workshop, I was confused when handed a racial

inventory sheet. What was I supposed to put on it? When I tried to communicate this to my neighbor and could not put it into words, she immediately responded, "Oh I know, don't you feel guilty?" It was too much. I left and was so upset that I had a panic attack afterwards.

Earlier this year I was in a dilemma about whether to take Mexican history, a one-time offering, or several other courses that I was also interested in. When I asked a professor for advice, that professor quickly dismissed the Mexican history course with a jesting wave of the hand. Why would I want to learn that—unless of course I had a personal tie to it? I somewhat bashfully admitted that I was part Mexican, to which they responded, "Oh, that's different then." When I repeated this incident to another professor, they responded, "Oh, they didn't know you were Mexican-American?"

This event troubled me for several reasons. First of all, I know all professors are biased towards their fields and think it the most important, but to downgrade another course just because it is the history of Mexico? Secondly, both professors implied that I was a special case because I was Mexican-American. But nowhere in the prerequisites did it say that you had to be Mexican-American to take the course.

Although I admit that my background is part of why I am interested in Mexican history, I am even more interested in Russian czarist history, though I have absolutely no Russian ancestry whatsoever. This kind of attitude really scares me—especially when I see it all but confirmed by the make-up of the class. Out of the grand total of eight enrolled, only three are not Mexican-Americans.

This past week, ASA made an effort to break some of the stereotypes that exist about Asians and Asian-Americans. In this spirit, I encourage everyone to look beyond stereotypes and be willing to break some themselves.

Go ahead and take that course on a different culture even if you have no connection to it. Get involved in activities like the Racism Task Force or Partners in the Community. It is only by breaking down stereotypes that we have of each other that we can see each other for the unique individuals that we are.

## Prelude to It's about time to

by Maribel García

There is something horribly wrong at Bryn Mawr College. Something is just not right.

I, personally, don't think people know that there is a problem—much less know what it is. I can't put my finger on it exactly—so don't be quick to be all up in my face demanding that I justify my unsolicited accusations. Don't point a finger at me and ask me for clear cut evidence, examples, accounts, witnesses, don't tell me to go join X committee and wait 1000 years for reform or to commit myself to a third underpaid internship at the admissions office.

Don't call me a hypersensitive bitch or ask me for a list of do's and don'ts. And...don't ask me to take a chill pill and join the flow...NO! NO! NO!

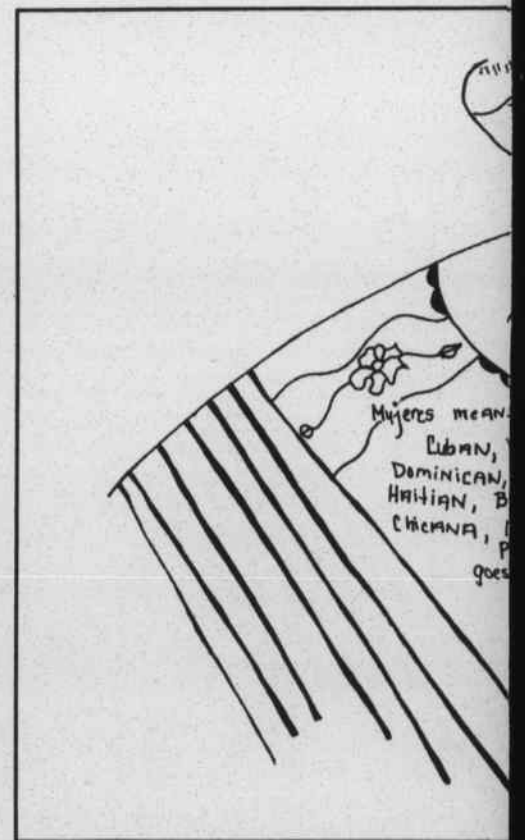
Yes, we have been through this before. A thousand times. This is your problem as well as mine—there seems to almost be a universal understanding that racism should be blamed on those who inflicted the blatant scars—those responsible for the White guilt you feel today. "I'm sorry for what my ancestors did to your ancestors" mentality—this does not cut it anymore.

It often seems that the defenses you use today are just tired excuses that prevent you from doing something about racism. Some of you are surprised when you find out that some minorities are unhappy here—what is it going to take: a KKK stake on Merion green, lower retention numbers, a scandal that involves another latina getting "Spic" hate mail?

I am tired of the short term attention that is given to racism issues on this campus. Something happens and you proceed to be all PC, fake a concern, then blow us off again. Do you know what I prefer? I prefer an honest racist that will step up in front of me and call me "Dirty Spic" than a so-liberal-to-the-point-that-you're-conservative individual that hides under the deceiving mask and auspices of the PC boogie man.

Every passing day presents new challenges for me at Bryn Mawr. I am beginning to lose faith in my community and I am at my wit's end with the administration. Administration—I know you are listening—this is a

Some of you a when you fi some minori happy here going to a KKK stake green, lower numbers, a s involves and getting "Spic"





# ence: latina women speak

## o a coup face racism here

direct challenge! You too, like my colleagues at admissions, seem so foreign and distant. Seeking your help and advice makes me feel like an unstable, up-rooted, underprivileged, and undeserving minority that needs to be dealt with—BUT NEVER IS!

I can sense the frustration on people's faces—believe me, it's understandable. You're uncomfortable, right? Well think how uncomfortable I've been and how uncomfortable I will be till my very death. You ask yourself in desperation and horror as you hold your hands over your head: "What is it that they want from me! What can I do! What am I doing wrong!—oh Calgon take me the hell away!"

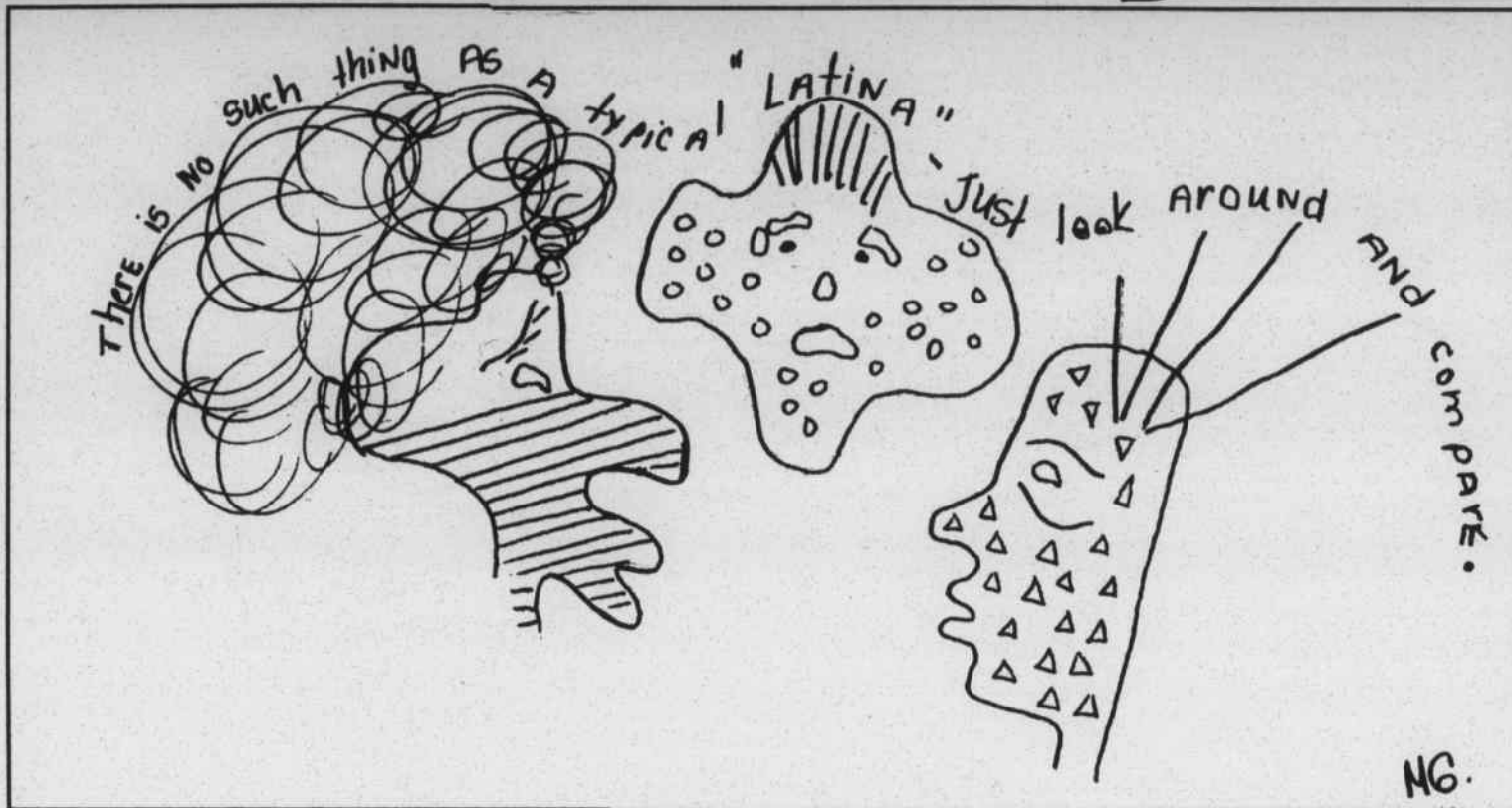
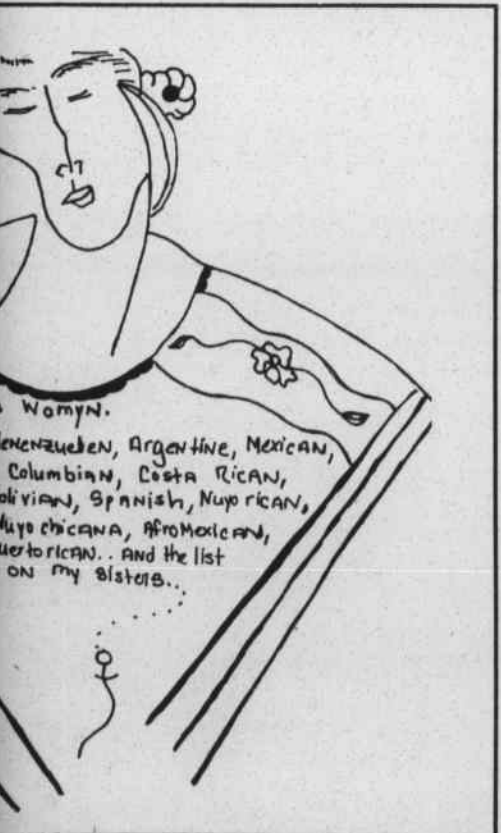
First of all, you are not doing anything, zero, zip, zilch, nada! Second, put yourself in my place, have some empathy my friend. Let's see, how can I get you into my shoes? I really can't, but I'll try.

How many of you like Mexican Huaraches? Let's take a trip—oh this will be really funny (you know, you really can't say that I do not have a sense of humor because without it, I would be another statistic. Yup, I would be one of those ghosts in the attic of Merion who has committed suicide or something—the first ghost of color in BMC's history—I crack myself up, man). Oh the trip, the trip: let's take a trip. I'll take you on a joy ride through hell.

Let's say that tomorrow you and I went on a tour of the campus. While you take notice of the aesthetically pleasing Gothic architecture and countless dedications to dead White racist women, I take note of the lack of minority faculty, students, courses etc.... While you listen to the guide, your mind wanders—the teas, traditions, European literature, the professors that will be of countless inspiration to you, and I am thinking: I have to wear white on May what? Listen to who sing? How many professors of color did you say we had?

Yes, you love to remind me: "Times have changed. Back in the old days you couldn't do half of what you are doing now! Bryn Mawr College is not the institution it was a hundred years ago."

continued on p. 8



## We are blond, Latina and proud of it

by Tamara Rozental and Erika Merschrod

"But you're blond! You can't be hispanic!...No, where are you really from? Like, where are your parents from?...You do have a US passport don't you?...I refuse to believe that there are blond, blue-eyed latinas with last names like that....Surely your father is from the States. You must look just like him....Mexican? Do you have a greencard?...Wait, so does that mean you speak Spanish? I took Spanish for two years in high school....Aren't you scared to live down there? All those drugs, the pollution, the political mess?...But you went to school in the States, didn't you?...What do you mean no, you speak English so well!" (Why is that supposed to be a compliment?)

When people finally accept that we're latina-american, they expect us to be their guides to understanding latin culture in three easy steps: 1)What do you eat? 2)What kind

of music do you listen to? 3)Do you weave your own clothes from natural fibers? It seems that we're the only latinas they know. Apparently we're easier to talk to because there isn't that skin color to get in the way. After such reaction from the Americanus

To all those who equate blond with WASP, Surprise! We've infiltrated the ranks!

ignoramus, we thought we'd find haven in Mujeres (formerly HSA). Little did we know that even there we weren't considered "real" latinas. Don't bother trying to get on their mailing list. If your name's not Gonzalez or Rodriguez, you don't have a chance.

How latin do we have to be to be accepted

by Mujeres, our own supposed community? How "American" do we have to be to be accepted by gringos? What makes someone "really" latin? Ironically, one of us (Tamara) is probably one of the purest latinas on campus, being a Mexican citizen, born of Mexican parents, and living in Mexico. The other (Erika) is quite pure herself, practically a granddaughter of Juan Valdez. She may be half U.S. but (more importantly?) she's 9th generation Colombian.

So when we talk about discrimination, let's think twice about who might be doing the discriminating. Perhaps a new definition of latina is a step toward eliminating the racism and discrimination here. To all of you who equate blond with WASP, Surprise! We've infiltrated the ranks!

Note: We, the Blond Latina Coalition, meet at the English House, Mr. White's office, on the 100th day of the Aztec calendar, or the 170th of the Inca calendar.

## El Rey vs. Star Spangled Banner

by Dolores Alcaide and Graciela Desfassiaux

It's a Saturday night and a group of Latinas, full of excitement, hop onto a bus. They revel at the thought of attending the only Latino party of the semester, after having spent prior weekends doing anything but partying.

Throughout the bus the lyrics of a popular Mexican folk song can be heard: "No tengo trono ni reinaaaaaaa, ni nadie que me comprendaaaaaa, pero sigo siendo el reeeeeeeey!!!!!!!"

It's evident that they are having a good time. A different tune emerges from the back of the bus, reaching the height of a crescendo. Pretty soon, you can barely make out the words of either song: "No tengo trono ni rockets red glare the bombs bursting dinero pero sigo siendo el rey by the dawn's early light..."

It is as if both groups are competing to get the "I'm-louder-than-you-are" award, except that "El Rey" never asked to be spangled by stars.

Believe it or not, this incident took place last semester on our way to La Fiesta at Haverford. Already singing, we got on the bus and continued to do so. And it wasn't the Mexican national anthem, it was just an old folk song that is commonly sung when party-

ing among friends.

Granted we may have been a little loud, but then again most of us are on our way to a party. We were very rudely told to "shut up" and then contested by having our song watered down with the "Star Spangled Banner." It wouldn't have bothered us so much if it

paranoid.

Ever since this took place, we've asked ourselves what would have happened if we had sung in English or French. Could it be that our Spanish irritated them? Had we chosen "Born in the USA," would they still have picked the "Star Spangled Banner?"

When we see tourists in Mexico, regardless of where they are from, we don't tell them to shut up or ask them to speak in Spanish because "they are in Mexico now." We often see them partying and being loud (especially after a couple of shots of tequila), but that's OK because they're supposed to be having fun. They aren't hurting anyone, so why should we intrude on their emotions?

This type of reaction was totally uncalled for—what ever happened to good ol' confrontation?

We understand that we may have annoyed them with our loudness (or our Spanish? or both?) but how they decided to solve this

conflict is not what you would expect from a Mawrter.

People act on impulse and may not be aware of the messages their actions carry, but this was definitely not the case.

Next time you want to shut someone up, confrontation will do just fine.





# LATINA VOICES

## Be proud of who you are

continued from pg. 6

though, are the ones who only let financial aid and scholarship offices know their race.

They use race only when it benefits themselves. It kind of reminds me of slavery: white people used Africans to work the land for a profit and now they want to send them "back to Africa."

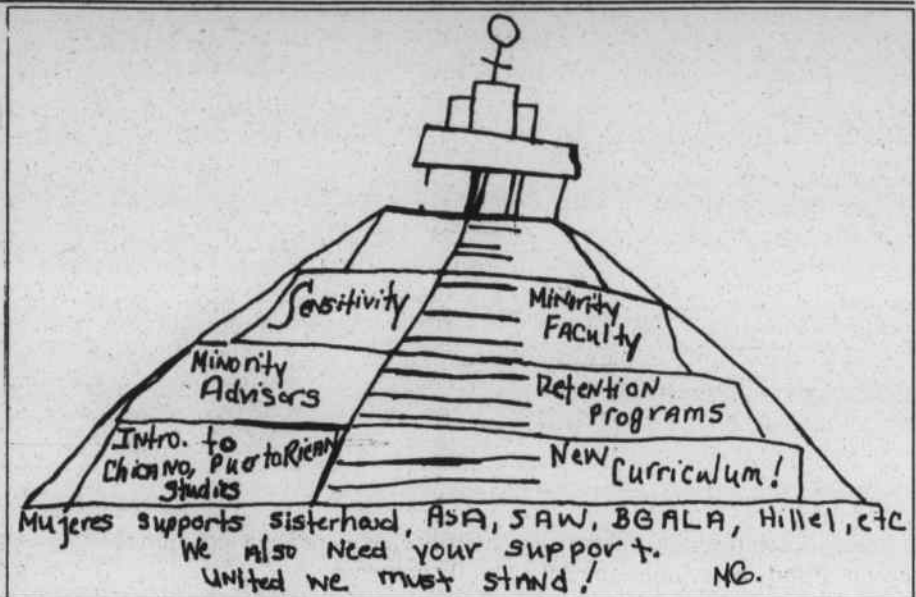
Well, I am sorry for all you passers, but you cannot send your heritage "back to Africa." You were born with it; you will die with it. You have to decide

whether or not you want to live with it.

So to all you passers, I would just like to tell you that the only people you are fooling are yourselves. So if you are Mexican, African, Asian, or another ethnicity and you want to pass, think of what you will be doing to your people and what rights you will be giving white people.

Be proud of who you are and where you came from. If you don't, who will? You will be hurting yourself as well as the constant battle that proud and deserving people of color have to wage against those whom you

*So to all you passers, I would just like to tell you that the only people you are fooling are yourselves*



## Prelude to a coup continued: frustration and anger surface

continued from pg. 6-7

Oh yeah? If Bryn Mawr was founded by intelligent women who believed that women should get an education, why the hell did they frown on women of color? Why do they still?

If we are all so educated, why do people still believe that women of color are here because they checked "non-white" on a box? Why are people surprised to hear that we can score a 1350 on our SAT's, seek PhD's etc.? ¿Por qué?

Sisters, if indeed you are my sisters—I petition thee! Wake up and smell the racism! ¡Este maldito racismo!

The abhorrent stench is overwhelming. You must help me, aid me, be my Lysol.

The fumes have long penetrated this whole institution. They linger behind the walls of Taylor—where not much gets done.

You know what this reminds me of, ¿ese? That commercial on TV. The stench reminds me of that "ultrasonic bug and roach repellent" device that only affects the bugs but not the humans. The sound waves annoy the hell out of these little creatures and sends them scurrying away, while the homeowners go unscathed.

**¡Este maldito racismo!**

I never thought I would compare myself to a cucaracha—but this stench I speak of works in the same way. Not everyone can smell it—isn't that unfortunate.

That is why our agendas are so damned parallel. We are racing ahead at full speed (some faster than others) yet not cross-examining our differences and analyzing our problems.

Before you race toward your Mac's at 100 miles per hour and start your responses and attacks—Stop! Reflect! I urge

you to reflect.

All of this comes straight from mi corazón, none is invented and I am ready to defend every damned sentence.

Don't take it personally, ese. Do take it personally, ese. Learn from me, don't fight

**All this comes straight from mi corazón, none is invented and I am ready to defend every damned sentence.**

I am human and I would like to get on with my academic life at Bryn Mawr, because you know something, I have one too.

## The joys and pains of the immigration experience

by Melinda Linstrum

On top of the serious problems of immigration involving "the big decision," lack of money, complex immigration laws, tiresome job searches, work permits, and green cards, immigrants are plagued by worrisome troubles such as the guilt of leaving the family, relocating frequently, fear of the future, loneliness, learning the language, adapting to the culture, and regaining an identity.

Firsthand awareness of these hardships may change our preconceived notions of immigrants and relate their emotions to our own.

A West Philadelphia woman called Martha recently recounted to me of the difficult transitions in her life as an immigrant.

Several years ago she left Mexico because of the poor job market, in search of anything in the US. Her first live-in baby-sitting job consisted of watching a single mother's little boy. While suffering from loneliness and alienation from her warm, generous culture, she found it difficult to keep close friends while moving.

Next, when taking care of an elderly couple in the peaceful countryside of New York State, she rediscovered some happiness and freedom. The challenge of learning to take care of herself alone brought her closer to her faith in God and to her real identity.

"God and me," she affirmed. "At home I was chained to my parents and boyfriend and acted the way people wanted me to. Here, I found Martha and I learned

to be natural, what Martha wants to be."

My grandmother, Marcelle, from Belgium, had always wanted to be a nurse, but her parents would not allow a new occupation into the family, as they subscribed to the contemporary societal constraints.

Coming to the US, married after World War II to a chaplain in the US army, she changed houses 36 times in 32 years. Moreover, she experienced 30 difficult years learning the language and fighting poverty. Living in Florida for a record 22 years has been the most stable time of her life.

With much studying to overcome the language and education barrier, she received the top score of her nursing school class.

Her encouraging perseverance

touched the lives of her patients and countless around her. She told me that with much prayer, she learned about life in ways she could have never been allowed to know, constrained at home.

Also, many more facts can be learned about urban immigrant experiences in the US at the Tenement Museum, 97 Orchard Street on the Lower East Side of Manhattan.

A group field trip sponsored by Hillel two weeks ago helped uncover some hardships of early settlers. We learned, for example, about a 6 storey building which cramped 26 families a century ago.

Whether your family came through the Ellis Island route or otherwise, the museum captures a unique glimpse of the immigrating pioneer's lifestyle.

## Dykes To Watch Out For





## The 1992-93 Honor Board reports to the community

### An incentive for confrontation

by Deepika Dayal

The Policewoman's Clause submitted by the 1992-1993 Honor Board is not meant to be quite as confusing in logistics as it might appear.

The point of the Clause is not to prosecute everyone in the path of a possible Honor Code violation. Rather, it is meant to give incentive to a student who might otherwise not confront another student. The need for this is great, for confrontations are simply not taking place and suspicions go unresolved.

If a student thinks that a violation may have occurred and does nothing about it, she is being disrespectful of our common desire for an Honor Code and is letting down the entire community by not trying

to maintain a standard of integrity among us all.

The Policewoman's Clause would provide an inner compulsion that might not otherwise be there in those students who are uncomfortable or unwilling to confront. It is not meant to create a chain reaction in which ten people are confronted or taken to the Honor Board over a single incident for their collective interaction. It should also be remembered that every confrontation does not result in a hearing.

The point of a confrontation is to ascertain whether or not a violation has actually occurred.

The point of the Policewoman's Clause is to increase the likelihood that a confrontation will take place.

### Division within the Honor Board

by Cat Partridge

Because Plenary did not occur, the community did not discuss and vote on, among many important resolutions, the Policewoman's Clause.

How do you think you would have voted? Hopefully you weren't certain and the ensuing discussion would have aided your decision.

The members of the board weren't certain either. We have disagreed on the issue of whether Bryn Mawr needs this Clause from the beginning. It took many long discussions before we all agreed to bring it to Plenary.

However, just because we were going to present this resolution together doesn't mean that we backed it. We do agree that, as a community, we all need to consider the issue of confrontation. If we aren't willing to confront, then the code isn't working.

Can the Policewoman's Clause be the whole answer? No, not entirely. Awareness on the part of each community member is. We all need to re-think the nature of our commitment to the code and the ways in which we maintain it. The necessity of this thought process is the issue over which the members of the board strongly agree.

### Dialogue with or without plenary

by Catherine Hoffman

We're all familiar with the role Plenary is designed to play in the community as the public forum for discussion and action.

The Policewoman's Clause was something that needed that kind of discussion and action to solve, as a community, the problem we all face concerning the Honor Code. The Honor Board was undecided about the Clause, as were many members of the Community. There were members of the community that were adamant about the value of such a Clause and those who had opposing feelings.

I think we can all agree that the discussion that would have taken place at Plenary would have been a valuable one for making a decision either way.

However, Plenary did not occur. The Board does not know what you think. The community does not know what your worries are or what about the Clause you find to be an asset to the way we confront (or don't always confront, as the case may be).

Likewise, the Board did not get the opportunity to explain to the community why we would propose such a thing, or what we see that is good and bad about our proposal.

I can tell you this: the Clause was suggested for a number of reasons. One of the main ones was to inspire discussion and earnest thought. But now we must do this on our own, without the help of Plenary, and without the benefit of a large group discussion.

So, as the end of the semester approached, the Honor Board would like to take this opportunity to ask you, the members of the community, to take the time to think about several things:

1. Why did the Board propose such a drastic measure?
2. What would the implications be, community-wide, of a Policewoman's Clause?
3. How would such a Clause affect you, personally, and how you respond to the Code and those you interact with under the Code?
4. Would you be or have you been able to confront others about suspicions you might have had, namely in an academic situation, and would the Clause have made doing so any easier?
5. Would you be able to confront your best friend without the help of something like the Policewoman's Clause?

The last big question is this:

What are other alternatives to a Policewoman's Clause that would solve our problem?

We all have to take the responsibility to think these issues through.

The Board has been tossing these ideas around for a while, and continues to do so. We again invite you to join in the dialogue.

Please get together with groups of your friends and talk about it. Start a dinner table discussion, compile your own list of pros and cons, start a comment board in your local bathroom stall, ANYTHING!

But please join the Board in some open and honest communication about this dilemma that affects us all. What is needed is a renewal of commitment to our Honor Code, and that is something that will take the work and thoughtfulness of all of us. It cannot be done alone, and the Board sincerely hopes that you will contribute to the cause at hand.

Your thoughts are needed and wanted. Happy dialoguing!

*The Board has been tossing these ideas around for a while, and continues to do so. We again invite you to join the dialogue.*

## Rethinking the Honor Code: why do we need a Policewoman's Clause?

by Grace An

One of the reasons why some people seem to be uncomfortable with the Honor Board's proposal to add a Policewoman's Clause to the Code is that it could serve as a negative reflection about the community and its upholding of the Code.

The implications could be, for example, that perhaps we are not as responsible as we once thought, that we would all suffer under the close scrutiny of suspicious members of the community, and that the flexibility that does exist in the Code would be completely discarded.

In other words, a Policewoman's Clause would negate the assumption of the integrity of every Bryn Mawr student—a trust that has always been at the core of the Honor Code.

Since other members of the Board have explained our reasons for submitting this Plenary Resolution and the intentions and experiences behind such an act, I will not do so here. I do want to emphasize, however, that there is a great deal of suspicion and frustration on campus because of the plain and simple fact that many situations causing concern and mistrust were never resolved.

Perhaps some were false alarms, perhaps not. It is not going to do us any good to not face up to this discrepancy between the ideals and high standards of the Code and the uncomfortable (and in my opinion, potentially destructive) situation at hand.

If we need to have a Policewoman's Clause in order to remind ourselves of the fact that communication is central to supporting and strengthening the Code, then so be it. If we are not willing to take the responsibility to confront and to resolve those situations causing suspicion and concern, then we should not hold ourselves above the Policewoman's Clause, which would serve as a reminder of that commitment.

If we are so proud to have a Code like ours but are not willing to take responsibility for upholding it, I'd say that's hypocrisy.

Honestly, I myself do not know if a Policewoman's Clause is what we need. Nevertheless, even after the Honor Board resignation a

couple of years ago (they were frustrated with the same situation that stands before us now), after the talks that we had in SGA regarding this issue, and after all the times that every student has heard about a possible violation of the Code—the problem still exists.

Think about the consequences of this situation: privileges such as take-home exams and what not could be taken away because all that trust that the Code was to protect completely dissolved.

If this community wants to keep that trust, then we should not hold ourselves above the reasons why the Board proposed the resolution.

In any case, the decision is not up to the Board, but to the whole community. It's your choice.

*If we are so proud to have a Code like ours but are not willing to take responsibility for upholding it, I'd say that's hypocrisy.*

### Passage from Resolution #12 — Policewoman's Clause

Presented by: Grace An '93, Leysa Morris '93, Deepika Dayal '93, Susan Rubin '93, Wren Nettle '94, Catherine Hoffman '95, Cat Partridge '95, The 1992-93 Honor Board

... Resolved, that the following clauses be inserted into the Honor Code on the first page, third paragraph after the sentence beginning "Growth also..."

Taking this responsibility will not always be easy or comfortable. But to aid the community in this essential task, the process of the confrontation has been established. Given the absolutely vital role of the confrontation in the maintenance of integrity of the community, we recognize that those who do not confront when necessary are in violation of the Honor Code. Though this is a difficult endeavor, it strengthens the individuals concerned as well as the community as a whole, through the active preservation of our ideals.

Resolved, that the sentence beginning "At the heart of growth..." shall begin a new paragraph and in the "Academic" section under "Procedures by Which a Problem May Be Resolved" (pg. 5) all "should"s shall be changed to "must"s for consistency within the Honor Code.

### What's next?

by Jessica Nussbaum

The 1992-1993 Honor Board was committed to doing something about a problem we perceived on campus. Our answer was to present the community with one possible solution, and then allow the community as a whole to decide whether it was the right solution. We would have fully supported any decision that was made at Plenary.

Recently, the Honor Board for 1993-1994 has taken office. As the Head of the new Honor Board, I would like to emphasize that this means we have different members, different strengths and weaknesses, different personalities, and varying views of the Honor Code than the previous Honor Board. As only one of the members of the new Board, I am not sure how we will approach the problem, or whether we will even address it. I am not trying to say that there isn't anyone the new Board who wants anything to do with the Policewoman's Clause. On the contrary, our next step will be to discuss all the issues surrounding the Policewoman's Clause. Through this examination, we hope to develop our own views on both the problems and solutions of the Honor Code on this campus. Only after making this initial step can we take any action.



### Protection of the innocent

by Susan A. Rubin

One of the most important aspects to consider when thinking about the Policewoman's Clause is the protection of the innocent. Think about the following situation.

During a biology exam, Jane reaches into her bag to look at a Blue Bus schedule to make sure she's not late for her next class. Ann sees her look into her bag and assumes that it's to cheat. But she chooses not to confront.

Without a Policewoman's Clause, Ann has no obligation to find out if Jane was cheating or not. Without a clarification of the situation, Jane will always be under suspicion. The Clause is not meant to have this minor incident go to a hearing; it's there to facilitate the discussion so misunderstandings can be cleared up. The Clause helps to clear the innocent—not to find them guilty.



# Caroline Miller speaks of eating disorders

by Laura Pedraza

On Wednesday, April 7, the Bi-Co Eating Disorders Peer Awareness Group sponsored a lecture by recovering bulimic Caroline Adams Miller. Mrs. Miller, author of *My Name Is Caroline*, is the founder and head of FEED, the Foundation for the Education Of Eating Disorders.

In her lecture, Mrs. Miller discussed the different types of eating disorders. The three most common eating disorders are anorexia, bulimia, and bingeing.

Of these, anorexia is the least common. Some of the symptoms of anorexia include excessive weight loss, shivers, compulsive exercising. Anorexics lose all sense of reality about their weight, believing they are still fat when they can weigh as little as sixty pounds.

It is estimated that 20% of 18-35 year old women suffer from bulimia. It is so widespread that it has become an epidemic on college campuses. Bulimia is characterized by bingeing followed by compulsive behavior, such as exercising or swallowing laxatives. Bulimia can easily go undetected since most who suffer from it do not become very thin.

Bingeing eating disorder is characterized by rapid eating followed by guilt. Many who suffer from bingeing often go in and out of weight loss centers such as Jenny Craig and Nutrisystem.

All eating disorders have a variety of severe side effects. Some of these include: dental destruction, loss of menstrual periods, mineral imbalance, infertility, osteoporosis, hair loss, epilepsy, and depression. Some even become kleptomaniacs, like bulimics who resort to stealing food and laxatives to support their bingeing habits.

People suffering from eating disorders generally have extremely low self-esteem. Many have been victims of sexual abuse which further contributes to their emotional problems.

Caroline Miller commented on the influence of the media on the increase in eating disorders cases. Images of skinny models adorn magazine covers while articles everywhere give tips on how to lose "those few extra pounds." This insane obsession with weight loss contributes to young girls' early emphasis on their weight.

Mrs. Miller's own personal battle with eating disorders was a long and difficult one. She commented that her family environment greatly influenced her intense preoccupation with her weight. She came from an extremely competitive family with a history of addictions (alcoholism).

She herself was a perfectionist, always having to be the best, both in her school work and in swimming. Both her parents

were obsessed with their weight.

Once, when she was eight years old, her father made a remark about her weight which triggered an enduring self-consciousness about her body. Now, looking back at old pictures, she realizes that she really was not overweight at all, however, her parent's image of the "ideal" figure was heavily influenced by the 1960's "Twiggy" look.

At age eleven, she went on an unnecessary diet that started this intense obsession with her weight. Even as she succeeded in academics and athletics, and as her friends and family commented on how good she looked after she had lost some weight, she could not overcome the self-loathing she experienced every time she looked in the mirror.

By the age of fifteen she had undergone small bouts of anorexia, but soon she would become bulimic after she witnessed some of her high school classmates bingeing and purging. She found herself purging usually when she became angered or frustrated.

It took less than a year for this habit to become an addiction. In addition to purging, she exercised compulsively, downed laxatives, even going so far as to shoplift them. This addiction continued into college, where it worsened as she

started to consume drugs and alcohol. She experienced severe side effects, such as eyesight deterioration, gum erosion, tooth decay, swollen stomach, and emotional depression.

In 1983, after having graduated magna cum laude from Harvard University, Caroline Miller married. It was during her honeymoon when she wondered whether her addiction would plague her for the rest of her life.

At that point she realized she needed to make a serious effort to get help. All her initial attempts at getting help while in college were futile, as many local hotlines were ignorant about eating disorders. She found the help she needed with Overeaters Anonymous.

At group meetings she met other bulimics and with them she found the support she long needed. In addition, individual therapy became an important part of recovery. She emphasized that only by making her recovery her top priority, was she finally able to begin to fight her addiction.

She strongly urges anyone suffering from any eating disorder to get help, especially now that there are so many more help services available. She emphasizes that one cannot deal with and fully recover from an eating disorder alone.

In addition to purging, Caroline Miller exercised compulsively, downed laxatives, even going so far as to shoplift them.

## A senior's humble words of wisdom

by Saadia Munir

I always thought that writing was such an escapist attitude.

How could it be a form of catharsis? Wasn't it enough to be able to talk to your family and friends to regain that sense of equilibrium when in danger of losing ground?

But I found out that no, it was not enough. The balance, inherent within us, can be swayed by the words of those dear to us, but it is very exacting in its expectations. It demands a resolution, a decision from us. Especially, when it concerns our relationships, we are asked to either mend the irritated edges of our friendships and sew them to our lives again or to make the decision that a friend is not as vital to our life as she/he used to be. I say this with bated breath waiting for a reaction from myself.

But no, once again there is nothing except sadness, the same feeling when I decided that no, I could give no more.

So many times when I gave against every grain of my being because I was expected to and so many times when I could not ask for anything because of my obstinate pride and yet expected my friends to know that I needed help.

I can honestly say that I may have been unrealistic in my expectations from my friends but they always asked for the same if not more.

Why? I got tired of "confronting"

issues (by the way, I do believe this to be an indispensable word for a Mawrter vocabulary) and trying to talk to friends without the constant circling social techniques we use in our interactions with others.

I found out that there was no use taking off my "cloak," my protective facade, and showing my stark, bare skin and

bones when someone did not have time, could not care less, and did not understand.

I discovered that it is easier for everyone to "confront" issues that give us a cause to fight for, so we blindly go forward like fools, even losing sight of the goal of our initial struggle.

At 1 through life, we seek commitment and what better way than to align ourselves with the infinite "causes" of the world!

Meanwhile, the second set of "confronters" were those who were willing to struggle only within the security of the reinforcements provided by a group, forced to agree with what their moral being rejected. Because remember: as the group leaders tell us, "The bigger cause is worth making sacrifices for." But is there an end to the sacrifices we make?

But let me not digress. So we have all of these "confronters," but how many of us dare to confront ourselves?

To ask that, "Was I wrong? Why do I believe in what I do? How can I forget everything that we shared?"

But I think that once again I am asking for too much as I have no right to expect so much from others. I can only have expectations of myself because I have the power to change, decide, and be introspective on all that gives me my individual identity.

This is what I have learnt in three years

at Bryn Mawr and what I want to say before I leave in May.

As a freshman I had never thought that I would "confront" so many relationships, as well as, myself and see other people at such close proximity that I would weary of it. I have learnt to cut off so many offshoots from my existence because my energy reserves have been depleted.

For now, life is too precious; I want to hug it, to revel in it, laugh, and take deep breaths of it. I can see, hear, feel, and taste.... I want to be enveloped and surrounded by the myriad sensations of life.

Recently, when a freshman told me that she did not know how much her friends really cared for her, or if, they even cared, I had no encouraging words for her. I remember telling her that during her four years at Bryn Mawr she would learn to distinguish who her "true" friends were and who were not. It would take a lot of heartache because only the ones you care for can actually hurt you so much. The rest are at the periphery of your being and you never give them license to have a hold on you emotionally.

But I told her that by the time she graduated she would definitely have some friends for life. In her mind would remain that shared laughter, those long talks till two in the morning, and those desperate phone calls that "I feel so low can you please come over?"

These memories would surely make up for all those moments of "I don't have time right now" in response to your "I need you" and the question asked of you, "can you please do this for me" and the empty echoing silence when you asked the same.

As is imaginable, she was not overwhelmingly happy with my answer!

But this was life, and she would survive because of strength within herself and that "borrowed" from those who cared for her.

And you do survive and learn to give and never to expect. But you also learn to give without over extending yourself so you can be self sufficient in time of need.

You learn to tolerate human nature and can laugh at things that would have devastated you earlier because you learn to take things in your stride.

You become aware of your shortcomings and learn to reevaluate your prejudices and opinions.

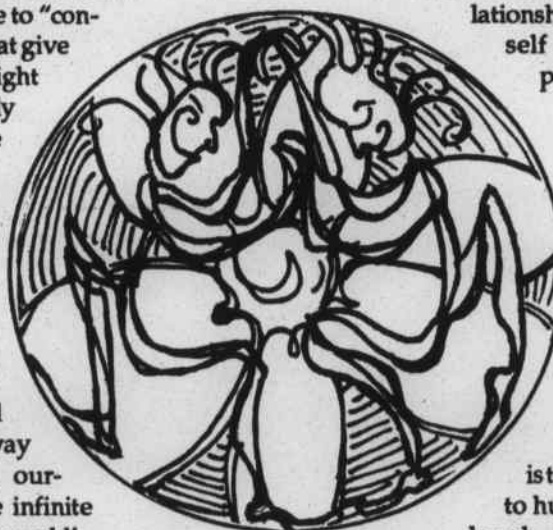
And, the ability to give is to be treasured because this is what ultimately adds

**And, the ability to give is to be treasured because this is what ultimately adds the calming and healing element to the pool of humanity.**

the calming and healing element in the pool of humanity. It's true that; "... one mustn't expect gratitude. It's a thing that no one has a right to. After all, you do good because it gives you pleasure. It's the purest form of happiness there is. To

expect thanks for it is really too much. If you get it, well, it's like a bonus on shares on which you've already received a dividend; it's grand, but you mustn't look upon it as your due." (Maugham, Somerset W. "The Back of Beyond"; *Collected Short Stories*, vol. 4, p. 83. Penguin Books, 1929)

P.S: I would like to say that I have used the small case letter "i" rather than the capital letter, not because I want to make a statement, but because I was not feeling "big" in size while I was writing this.





# arts & entertainment



## CD review: the debut album of Whipped Cream

by Stacy Curwood

The Swedish foursome, Whipped Cream, is touring the U.S. this spring, in support of their debut album, *& Other Delights* (Dali/Chameleon Records). This album has been voted "Best Rock album of the Year" by Sweden's *Nojaguiden*, an equivalent of the *Village Voice*.

The band was formed in 1989 by guitarist Jorgen Cremonese, in a pinch for the Hultsfred Festival. He recruited Elisabeth Punzi for vocals/guitar, Jonas Sonesson on bass and Lars-Erik Grmelund as drummer.

Their debut was a success, so they recorded an album which they released in Europe in 1991. British DJ John Peel noticed them on tour and invited them to do a live Peel session on U.K. radio.

The debut effort has eleven tracks and is a lot of expressive guitar with slow and heavy rhythm.

Not unlike Sonic Youth, there are two lead singers, Punzi and Cremonese, and the effect of them combined is an integral part of the group's almost smoky sound.

The album opens with a fairly subdued, catchy song, progresses through some mellow ones, and then builds strength with "Wishing" and "This Time, Next Time," two of the better songs on the album. Also good is "I Know You're Mine," whose chords make it stand out. Towards the end it gets quiet and mellow again, and it ends with a cover of the Beatles' "Come Together," sounding a bit different done in Whipped Cream's style.

Overall, this album shows a lot of talent from this Swedish group, especially guitarists Cremonese and Punzi. Their extensive use of wa-wa really characterizes the group's sound. They are somewhat limited by this, however, so a lot of the songs on *& Other Delights* sound similar to the others. This spring's shows should be a hot ticket in support of a pretty decent album.

Cremonese acts as producer, also producing for other Swedish bands. The group cites Sonic Youth and Captain Beefheart as influences along with lots of old Swedish psychedelic bands.



Looking for an interesting and fun way to spend an evening? Come to the Bryn Mawr/Haverford Student Dance Concert. Bryn Mawr and Haverford students will be performing dance works choreographed by students or faculty in a variety of dance styles. A reception follows. Friday and Saturday April 23rd and 24th 7:30 pm Goodhart, Bryn Mawr College Free!



Have you ever dreamed of recording with the Night Owls? Well, here's your chance! Bryn Mawr's own, The Night Owls, LIVE at Marshall Auditorium Saturday, April 23, 1993, 8:00 PM This performance will be recorded!

left: the Swedish Foursome, Whipped Cream





# "Bumpy" lacrosse season for Mawrters

by Elizabeth Hogan

"I'm happy about the way we've been playing, although our record doesn't show it quite yet," affirmed senior goalie Zb Bornemann on what has been a bumpy couple of weeks for the lacrosse team. After embarrassing Cedar-Crest 19-3, the squad lost a close battle with Muhlenberg and dropped 17-9 against Swarthmore.

Then it was off to Maryland on April 3 (at an extremely early hour) for the weekend-long Hood Tournament. Sixty minutes after they got out of the van the squad faced the hot-pink-kilted Sweet Briar College, last year's Hood champions.

According to Bornemann it took the first twenty minutes of the game for Bryn Mawr to pull it together, and unfortunately those minutes were decisive. The Mawrters made an impressive comeback, scoring ten goals, but could not overcome Sweet Briar's initial six point lead. Since a loss in the first game of the tournament automatically banishes a team to a fifth-place finish at best, the Mawrters set their sights on fifth place and proceeded to roll over their remaining opponents. They beat Hollins College 13-7 and Mary Baldwin College 17-4, took home All-Tournament Team honors for senior tri-captain Anne Stone and junior Edina Rheem, and look forward to facing Notre Dame (this year's Hood champions) later in the season.

Last Wednesday the lacrosse team met

arch-rival Haverford College in a charged match. Rheem, playing center for Bryn Mawr, opened up the scoring in the game with a fast break through center field. Haverford countered with three goals, one of them on a penalty, but junior tri-captain Seble Kassaye sliced her way through the Ford defense and fired in another point with 13:32 remaining in the first half. Stone's consistent, strong play at cover point anchored the team, providing openings upfield for senior Gideon Mellk and junior Courtney King to make runs. Senior Debbie Rubino and junior Jcn Bullock also had scoring opportunities in the first half. The defensive pressure of junior point Brenda Bradbury, senior three man Cadi New, and stellar goalie Bornemann went far to hold the Fords 4-2 during the first half—quite a feat, considering the legendary strength of Haverford's squad this year. But then the tide turned.

"It would have been a different game if we had scored first in the second half," averred head coach Diane DiBonaventuro, referring to the battering taken by the Bryn Mawr defense as Haverford proceeded to score eleven goals. Offensively, freshman Neali Armstrong had some good runs upfield and Rheem scored Bryn Mawr's third and final goal, but while the passing combinations between King, Rheem, Kassaye, and senior tri-captain Anne "Woody" Lessmann looked very good, the Fords effectively shut the Mawrters down 15-3. The squad travels to Eastern on April 13.

## National Student-Athlete Day challenges "dumb jock" image

by Brenda Bradbury

National Student-Athlete Day is rapidly approaching. April 6, 1993 has been set aside to eradicate the "perception that some athletes are 'dumb jocks' and highlight student-athletes as positive role models." Here at Bryn Mawr, athletes are fortunate enough not to be stereotyped as having the I.Q. of tree moss. Instead, athletes are deemed to be "cliquish and they look weird in anything but practice clothes." This from a source who wishes to remain nameless. To paraphrase Mrs. Shillingford from the last Athletic Association meeting, "Gang, athletes have an image problem here on campus." In addition to this image issue, athletes also contend with the ridiculous notion that athletics is an easy way to get gym credit and that joining a team is not a full-time serious commitment.

So, obviously the issues we face about student-athletes are not the same ones that say, Villanova or Clemson deals with. It is however, important to realize that student-athletes at Bryn Mawr give up a huge chunk of that valuable academic time to participate in sports. Some athletes even manage to be science majors AND play more than one sport very well.

I ask the community at large, most of you profess to be semi-feminist, what could possibly be more exciting than women fiercely competing; wielding sticks and kicking balls with a vengeance? It could even be called stimulating and exhilarating. This has been one of the more successful athletic years that Bryn Mawr has enjoyed and a winning tradition can not be taken for granted.

Basically what I'm trying to point out

here is that athletes, in the words of Rodney Dangerfield, "Don't get no respect." We are used to it around here, but some recognition from spectators or fans would be nice. Wait, what am I saying? There aren't any spectators at most home sporting events. Part of the reason I took on the task of Sports Editor for the College News was to raise awareness about Athletic related issues on campus.

In an effort to make athletes feel more appreciated and acknowledged on campus, the gym staff will be woman/manning a table in the Campus Center that would enable students to sign out a "hand" and give it to their favorite BMC student-athlete. The athlete with the most hands at the end of the day will receive a warm-up suit, compliments of the gym. Please take the time to recognize a student-athlete, any student-athlete. If you can't make it to a match or a game this season, this is a prime opportunity to reach out and touch that special sweaty sweaty. Let us know you care. Besides, I could use a snazzy new warm-up suit, an athlete can never get enough of them.

(April 7, 1993—Thank you to all community members (faculty, staff, and students) who took the time to register and acknowledge an athlete. We appreciate your support. Congratulations to both senior Jeanne deGuardiola (swimming) for accumulating the most "hands" and to junior Tina Carey (volleyball and badminton) for runner up. There's always next year, Tina.)

(editor's note: Due to unforeseen complications this article was unable to be printed in the last issue. It has been amended and included because I feel that it is a pertinent topic for this campus.)

## Horned Toads victorious at VA tournament

by Callie Chenault

The weekend of April 3rd and 4th, the Bryn Mawr Haverford Women's Rugby Football Club travelled to Charlottesville to defend their title at the Virginia Women's Invitational Tournament. Last year the team surprised everyone, winning the tournament despite their low seeding going in. This year, as returning champions, the other teams were out to get them, potential opposition including arch rival Princeton and national champions Boston College. The weeks of indoor practices proved worthwhile, as strong efforts by everyone on the team allowed the Horned Toads to win the tournament for the second time. Senior captain Eleni Varitimos commented, "beating Princeton and winning the tournament were the culmination of my four years of rugby."

After a week of rain in Virginia, Saturday dawned sunny and cool, as the Toads played Old Dominion University in their first game. O.D.U. had forfeited to B.M.C.H.C. in the first round last year, and were out to show them that they really could play. Early in the first half the Toads won a scrum down not far from the try line. As senior Callie Chenault grabbed the loose ball and scored not just the first try of the game but her first try in 8 seasons of rugby, it became clear that this game would not be too tough. The final score was 44-0, including Varitimos' first try as a scrummer and two from junior speedster Katie Mangle. Rookie Jenny "Norm" Peterson was noted for her strong first start at second row. The only disappointment of the game was the loss of senior winger Jenn "Stick" Reed to quad problems that would keep her from playing the rest of the weekend.

The second game was late in the day in the disgustingly muddy Madison Bowl against Princeton, the team that had handed the bi-co ruggers their only defeats of the last two seasons. In the long wait between games tension grew high and the team grew restless. In a moment of stress relief junior Monica "Yak" Farrow tried to earn herself another nickname, and did earn over a hundred dollars, by eating an earthworm. The team accepted this as a good sign, and took the field ready to kick Princeton's butt. The Toads started strong and dominated throughout most of the game. Mangle scored another two tries and Sophomore fullback Kasia O'Neill converted to give the Toads 13 points. Though they faltered a bit at the beginning of the second half and the newly motivated Princeton squad nearly scored, Bryn Mawr-Haverford held them off and shut them out. Late in the game a Princeton prop and their eight man ran into each other and were forced to leave the game, as the Toads showed what good sports they were, clapping these rivals of the field.

William and Mary was the opponent in the Sunday morning semi-final match. Expected to be a sure-fire victory, this turned out to be the hardest game of the

tournament. The Toads started a bit sleepily and let William and Mary score the first try of the game. They missed the kick, but were still up 5-0 at the half. In the second half Mangle continued her scoring run and tied the game up for the Toads. When the whistle blew at the end of the game the score was still 5-5, and the game went into 10 minutes of sudden death overtime. William and Mary were soon set up to kick for points following a penalty. The kicker missed, and the bi-co squad breathed a sigh of relief. They did not, however, play smart ball, and soon had another penalty against them. Once again the kick missed and the Toads were saved. The first overtime ended and the teams switched sides for another kickoff. After another two scoreless OTs, it seemed the game would never end. It no longer seemed to matter which team won, as they'd be too tired for the championship game. The Horned Toads finally pulled it together in the fourth overtime. Great team play led to a beautiful try by sophomore Brei Gussak assisted by classmate J.J. Shirley. The game ended after nearly 100 minutes of play with Bryn Mawr-Haverford the victors, final score, 10-5.

Expecting to play reigning national champions Boston College in the finals, the team discovered that B.C. had been kicked out of the tournament for cheating. Instead, James Madison University and the University of Virginia were playing in the other semi-final game. The finals became a contest between the hosts and the bi-co ruggers. Prefacing the usual chant of "Blood makes the grass grow, kill, kill, kill," with a wish for "No overtimes!" the ruggers took the pitch one last time. In the first half, Mangle ran up the side one last time to put the Toads up 5-0. Frosh winger Abby Chen pulled an opponent onto her own head in the process of tackling her, and had to leave the game with a concussion. Her response to the tournament, "it was a memorable experience, if only I could remember it." Dominating throughout the game, the team came close to scoring several times in the second half but just could not get over the try line. Despite this inability to run up the score in their favor, the Toads kept their opponents from scoring as well, and the game ended Bryn Mawr-Haverford 5 - UVA 0. A little dazed after their long day of rugby, it took a minute for the team to realize they had won the tournament. As the knowledge sank in, the exhausted ruggers began jumping for joy. As they left the field, Varitimos was heard to exclaim, "We are the shit."

Rookie prop Stephanie Eisenbarth was recognized by the club's coaches as the player of the tournament, as she gained a season of experience in just one weekend, but it was through the dedication of the entire team that Bryn Mawr-Haverford held on to their title. Varitimos said, "It was an incredible weekend and I just hope we can go undefeated this season." If they continue to play this well, there is no reason the Horned Toads cannot do just that.

### Bryn Mawr-Haverford Women's Rugby Schedule

3/27/93	Penn State (H)	1:30pm
4/3-4/4	UNIVERSITY OF VIRGINIA TOURNAMENT	
4/1/93	U. Penn (H)	11:00pm
4/17/93	Lafayette (H)	11:00pm
4/24/93	To be announced	
5/1/93	Alumni game	time TBA

The Horned Toads defended their title down in Virginia in early April. Hope you all bought your official "Blood Makes the Grass Grow" T-Shirts. If you haven't seen these women play then you haven't lived.

**Editor's Notes:** I would like to extend my most appreciative thanks to Callie Chenault and Liz Hogan for agreeing to help me out with this issue and write some articles. You guys are life-savers and I owe you big time. If there is anyone else out there who is dying to write sports articles for me I would worship the ground you walk on. Is that enough groveling??? Love, Brenda

**Congratulations to Orin Roth and Jen Hunt for being named All-American in Badminton.** The Bryn Mawr team placed 3rd overall in the NATION!!!!!! You guys are awesome. (I would like to extend my sincerest apologies to the Badminton team for not publishing this in the last issue.)